



DEPARTMENT OF RELIGIOUS STUDIES & ANTHROPOLOGY

Anthropology 111.3 – T1 (Midterm Exam)

Fall-Winter Session (05)

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Part 1. Multiple Choice

1) When a person judges a custom of another society through the lens of his or her own cultural values he or she is being

- a) egocentric
- b) relativistic
- c) ethnocentric
- d) barbaric

2) The evidence about male and female roles in different cultures indicates that

- a) because culture is shared, male and females have the same roles
- b) because culture is shared, men and women are always able to predict each other's behaviour
- c) roles are defined culturally and are similar in most cultures
- d) roles are not defined culturally

3) Which of the following statements is INCORRECT?

- a) almost all aspects of one's culture are learned
- b) almost all learned behaviour is cultural
- c) culture is not innate
- d) culture provides humans with a "plan" that they **always** follow

4) The process by which organisms adjust beneficially to their environment, or the characteristics by which they overcome hazards and gain access to the resources they need to survive, is called

- a) adaptation
- b) biology
- c) social structure
- d) integration

5) The \_\_\_\_\_ of culture are what a culture must do to satisfy basic needs of its members.

- a) motivations
- b) functions
- c) integrations
- d) enculturations

6) The study of cultural universals

- a) has been avoided by many anthropologists
- b) documents the superiority of European civilization
- c) has been a dominant goal of modern anthropology
- d) provides evidence that there are really few cultural differences to be found in the world today

7) When we say "culture is patterned" we mean that

- a) actions are not obvious to others
- b) actions are obvious to others but are not meaningfully constructed
- c) patterns are recognizable
- d) actions are obvious to others in the same culture and are meaningfully constructed

8) To say that "culture is integrative" means that

- a) cultures have many different types of members
- b) most cultures have been formed by several cultures coming together
- c) systems of cultural traits are influenced by and influence one another
- d) all cultures have religious systems with a segregated division of labour

9) The ecological environment in which human populations live

- a) limits the various adaptations that a population can make
- b) has no influence on the population
- c) requires intensive labour, technology and human resources
- d) is always rich in natural resources

10) People share the same culture if they

- a) are dependent on each other for survival
- b) are able to interpret and predict each other's actions

- c) live in the same territory
  - d) behave nicely to one another
- 11) Ethnographers pay attention to
- a) daily life
  - b) seasonal events only
  - c) unusual surreal happenings
  - d) exigencies
- 12) Lewis Henry Morgan set out an evolutionary scheme which involved:
- a) barbarism, savagery and ritualism
  - b) biology, culture and environment
  - c) ethnocentrism, cultural relativism and holism
  - d) barbarism, savagery and civilization
- 13) A holistic view of culture:
- a) emphasizes understanding of infrastructure
  - b) emphasizes understanding of human agency
  - c) takes human biology as the underlying factor of culture
  - d) promotes the view that most aspects of culture are interrelated
- 14) Pastoralists are similar to hunter/gatherers in that
- a) both consider their nomadic lifestyle to be an ideal way to live, and have no desire to change
  - b) pastoralists do not move around much
  - c) pastoralists can survive in grasslands and deserts, whereas h/g's cannot
  - d) pastoralists combine animal husbandry with intensive agriculture
- 15) Wet-rice agriculturalists used to face increasing conflicts within their own communities because
- a) there were too many resources to choose from
  - b) there was a lack of irrigation
  - c) of the existence of private ownership and inheritance rules
  - d) families lived too close together
- 16) One factor limiting the distribution of pastoralists is

- a) the inability of pastoralists to adapt to an environment
- b) government spending
- c) the carrying capacity of the land
- d) their belief in ancestral worship

17) The general term anthropologists use to describe a culture who obtains necessary resources from naturally occurring sources is

- a) scavenging
- b) rummaging
- c) foraging
- d) collecting

18) Some historians would argue that the rise of civilizations

- a) kept intensive agriculturalists from developing further
- b) developed out of being able to exercise control over irrigation and other resources which gave way to social hierarchy
- c) arose when rulers in intensive agricultural societies took over control from priests
- d) arose to control small populations engaged in intensive agriculture

19) Today h/g societies

- a) are found only in remote, marginal areas
- b) make up the majority of the world's population
- c) represent a primitive, undeveloped way of life
- d) have not existed for 10,000 years

20) H/G societies are egalitarian because

- a) humans like to share
- b) it is unnatural for some people to be richer than others
- c) their technology is simple
- d) they are often threatened by starvation and need each other's help

21) The number and intensity of interactions among the members of a group is called the

- a) social interactionism

- b) density of social relations
- c) carrying capacity
- d) convergent evolution

22) Pastoralists' socio-cultural systems are:

- a) communal
- b) egalitarian
- c) male-dominated
- d) women-centered

23) In horticultural cultures, the household's organization is:

- a) based on supply and demand factors
- b) politically organized
- c) based on conspicuous consumption
- d) a unit of production and consumption

24) The gender division of labour in h/g's mode of production

- a) is more segregated than in horticultural societies
- b) is more energy-efficient
- c) is generally the most egalitarian of all modes of production
- d) tends to allocate both production and processing of food to men

25) The two most important factors on which the division of labour is based in horticultural societies are

- a) class and race
- b) age and race
- c) age and gender
- d) gender and class

26) Peasants are rural people who are integrated into a larger society

- a) politically and economically, but not socially
- b) socially and economically, but not politically
- c) socially and politically, but not economically
- d) by non-conformists

27) Peasants are found in:

- a) cultures with a poor sense of social status
- b) societies suffering from low prestige
- c) hierarchically arranged cultures
- d) areas which provide the opportunity to own one's produce

28) Ownership of territories and resources in pre-industrial societies:

- a) does not exist; only use rights do
- b) is individual
- c) is haphazard since these peoples do not have surveying techniques or written records
- d) is frequently vested in the women

29) Which of the following statements about contemporary foragers is true?

- a) They live very close to the level of survival and barely make a living.
- b) They have been able to survive to the present day because they live in environments with especially rich resources.
- c) They tend to live in environments that would not support cultivation by horticulturalists or agriculturalists.
- d) They have remained foragers because they have had no contact with cultivators from whom they could learn to grow food.

30) Which form of cultivation uses only hand tools?

- a) agronomy
- b) agriculture
- c) rice cultures
- d) horticulture

31) Two problems horticulturalists face, resulting in them using a "slash-and-burn" technique to get more nutrients into the soil, are:

- a) too many root crops to chose to grow
- b) excessive weeds and sunshine
- c) nutrient poor soils and leaching from abundant rains
- d) nutrient rich soils and arid conditions

32) One organizational problem that many wet rice cultivating societies face is:

- a) finding food for domestic animals

- b) managing the water supply
- c) controlling non-conforming behaviour of others
- d) getting fertilizer to the fields

33) Pastoralism had advantages over food cultivation in some areas for all of the following reasons except:

- a) herding allows people to use grasses that are indigestible for humans
- b) the risk of living in certain environments is reduced because food is stored "on the hoof."
- c) less amount of land is needed since the herders do not raise crops.
- d) the risk of living in certain environments is reduced because animals can be moved to areas which have better pastures.

34) Some scholars talk about the historical "diversity of foragers" because

- a) foraging required little climatic adaptation
- b) foragers were once found in most of the world's climatic zones
- c) foragers were able to hunt many different kinds of animals
- d) foragers used a wide variety of technological weapons

35) Hunters/gatherers often have rituals celebrating the association of men with hunting and women with generation of life. They interpret this difference to mean that:

- a) men and women are different, but one is not ranked higher than the other
- b) women are superior because of their gift of fertility
- c) men are superior because of their physical dominance
- d) women are more assertive because they have the power of life and death

36) The principle "driver" in market economies, such as those in industrialized modes of production, is:

- a) geared to meeting basic needs
- b) communal ownership
- c) profit
- d) a regulated division of labour

37) One universal basis for the division of labour in human societies is:

- a) gender and physical strength
- b) age and physical strength

- c) education and age
- d) gender and age

38) A Scottish butler says to the lady of the house "You may wish to stay inside today Madam; it is cold outside." He goes home to his own cottage and says to his wife "Shut the door Maggie, you'll freeze your buns off." This is an example of

- a) syntax
- b) code switching
- c) class consciousness
- d) grammar

39) In human communication, the feature of "displacement" means that:

- a) grammatical errors can never be corrected
- b) information about a thing, event or person that is not present can still be conveyed
- c) our communication does not really work very well
- d) only certain languages use grammar

40) Kinesics is a system for communicating through

- a) fighting
- b) putting our true feelings into words
- c) screaming
- d) motion

41) With regard to the speech of men and women, Deborah Tannen argues that

- a) men and women can never understand one another
- b) men and women use language for different reasons
- c) men use language only to unite themselves with other men
- d) men and women can communicate only when they have agreed on the basis for the conversation in the first place

42) Which of the following communication properties is used by animals but not by humans

- a) facial gestures
- b) odour

- c) sign language
- d) yelling and calling

43) Tag questions are used to

- a) invoke anger
- b) seek affirmation
- c) document male and female speech differences
- d) control other people's behaviour

44) It is difficult, if not impossible, to understand a culture without first understanding its language and

- a) it is equally impossible to understand a language outside of its cultural context
- b) most anthropologists do not even try to understand another language
- c) it is impossible to begin to understand another culture if you were not born into it
- d) it is impossible to begin to understand other ethnic groups within your own society

45) In human communication the feature of grouping words together to communicate shapes, colours, weather etc. is known as

- a) symbolic language
- b) an open/closed system of communication
- c) multiple meanings
- d) focal vocabularies

46) Focal vocabularies

- a) are useless
- b) predominate our daily speech patterns
- c) reflect important features of a culture
- d) are often used unthinkingly

47) The term "symbolic" when used in conjunction with language

- a) means that symbols are used to produce writing
- b) means that the symbols may be arbitrary and can be used outside the presence of the speaker or the object being talked about

- c) means that any meaning is acceptable within one's language
- d) refers to the chimpanzee and gorilla call systems

48) When you pronounce "food" and "phone" their spoken sounds and written patterns are an example of

- a) linguistic disturbance
- b) grammar
- c) phonology
- d) adverb phrases

49) Which of the following is true concerning grammar?

- a) all of the rules of grammar can be expressed by the speaker
- b) the rules of combining words into sentences is similar in all languages
- c) the rules are unconscious; you were not taught them as a young child
- d) grammar rules are influenced by what we think

50) One thing that is constant about all languages everywhere is that they all have

- a) the same sounds
- b) similar words for important concepts
- c) the same focal vocabularies
- d) some form of grammar

51) The Sapir-Whorf hypothesis is

- a) one of low mental stability
- b) a culturally relative theory
- c) the idea that language determines thought
- d) a way to show how all languages have descended from one ancestor

52) In code switching, a person

- a) blends the use of more than one linguistic code at one time
- b) moves from one form of speech or language to another, as needed
- c) gives up his or her first language
- d) translates messages for two people at the same time

53) Silence is considered ambiguous because it:

- a) involves code-switching
- b) requires written language
- c) requires spoken language
- d) is culturally specific

54) Cross-cultural research indicates:

- a) body language used when people greet each other is similar the world over
- b) body language used when people greet each other is very difficult to ascertain
- c) body language is not used the world over when people greet each other
- d) people don't use body language the world over

55) When two different people say to you, "You sure look nice today" although they are saying the same words, you can tell one person is being complimentary, and the other sarcastic by their:

- a) vocalization
- b) syntax
- c) intonation
- d) error correction

Part II. True or False: **T = 0 and F = 1** on the bubbles on the opscan sheet.

56. A highly symbolic aspect of culture is language.

T       F

57. In Westernized cultures, the needs of society usually take precedence over the needs of its individual members.

T       F

58. The study of the rules that guide the sound patterns of a language is called syntax.

T       F

59. Amongst the Iranian Bassieri, only the men make the ceremonial bread.

T  F

60. The Nuer cattle-complex is also called transhumance.

T  F

61. People started shifting to food producing ways of life about 10,000 years ago.

T  F

62. An anthropologist **should** probably find it difficult to define "progress" in another culture.

T  F

63. Among food foragers, religion tends to be inseparable from daily life.

T  F

64. Natural functions—such as eating, drinking and sleeping—are done and thought the same way everywhere, as opposed to cultural functions such as language.

T  F

65. Economic systems include production, consumption and sustainability.

T  F

66. Cultural anthropology is holistic in that it studies societies all over the world.

T  F

67. Anthropologists should not have personal opinions when observing activities they don't agree with.

T      F

68. When we realize that each group's way of acting, thinking and feeling are the result of its long history, we are being culturally relativistic.

T      F

69. The process of cultural transmission from one generation to another is called acculturation.

T      F

70. A shared idea about how people ought to act in certain situations is called a norm.

T      F

71. If we call the meaning of some things or behaviours arbitrary, we mean that the meaning exists only because of shared conventions & collective understandings.

T      F

72. People's concepts about the nature of the cosmos and how they fit into it is their worldview.

T      F

73. Most anthropologists are more interested in studying how people behave than in what goes on in their heads.

T      F

74. The shared rule about how particular individuals should act toward particular other individuals is called world view.

T      F

75. What we sometimes consider to be common knowledge or "common sense" is really socially learned.

T      F

76. Franz Boas set forth the notion of "cultural relativism."

T       F

77. Early in anthropology's academic history, grand evolutionary schemes were associated with the school of "structural-functionalism."

T      F

78. The mode of production that is based on growing food on shifting plots of land is called agriculture.

T       F

79. A society's consumption needs are based on "culture."

T      F

80. The Basseri & Sherpa cultures reflect the important social role of women.

T      F

81. The Boran and the Nuer are African horticulturalists.

T       F

82. Both the Basseri and Kwakuitl find their livelihood being encroached upon.

T      F

83. Among the Netsilik, occupational specialization is based on the ideology of egalitarianism.

T      F

84. The study of ebonics shows that cultural "identity" underpins its usage.

T      F

85. Egalitarianism increases as one moves along the plant cultivation continuum?

T      F

86. Agriculture represents one end of the plant cultivating continuum, horticulture being the other.

T      F

87. Transhumants, those who practice transhumance, rely on pastoral subsistence.

T      F

88. The adoption of plant domestication, as opposed to animal domestication, improved the "diet" of human populations.

T      F

89. Early village settlements were centered in arid regions of the world.

T      F

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**90 marks**

